THE PULPIT

A SUNDAY SERMON BY THE REV. IRA W. HENDERSON, THE FAMOUS DIVINE.

Subject: Personal Experience.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church on the theme, "Personal Experience," the Rev. I. W. Henderson, pastor, took as his text Jno. 4:42: "Now we believe, not because of thy saying; or we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." He said:

The final proof of the value of the Gospel to the individual lies in personal experience. The one thing which, above all others, warrants a man to call Jesus or to deny Him, is that of real knowledge directly acquired. No man is fit to flaunt Christianity as a fiasco who has not first observed the rules incidental to the living of the Christ life. He is the best authorize of the beauties of the Christian economy who has best lived to the Lord's commands.

The consensus of Christians is the result of a common experience. We, as children of the kingdom of God, hold fast and together certain formulas of faith because we have, each for himself, as individuals, found valuable for us those working principles that we maintain. The church's universal regresents, in its fundamental dogmas, the opinions of myriad men who have through the processes of individual experience, reached a common ground of belief. The church catholic is divided upon secondary tenets according to the variant ideals of Christian religious experience among men who assert allegiance to the central truths. In the broad sense, all of us who believe in and serve Christ, are Christians because we each recognize as a personal experience the truths which Christianity asserts to be fundamental. I am a Presbyterian and you are a Methodist, not because our views are different at the vitals, but because our secondary experience are unlike. The Christian Church is an aggregation of men who see Jesus with the same eye and who find in Him and in His power in their lives basis which Hink them to God. And any sect or denomination of Christians is but the congregation of some of the followers of Christ around a secondary experience. But no man can know Christ or enjoy the rich and ever-satisfying communion within Him who does not live his life within Jesus for himself. No man is a good Christian who has not had contact with Christ. No man can appreciate the beauties of Presbyterianism save he who has had the experience common to all who hold that creed. It is a wise thing for a man who honestly differs from his fellow men; it is a sensible thing for a Christian who earnestly and reasonably dissents from the beliefs of followers of Christ; to examine his conclusion—that is to say, his creed, his dogma, his tenets, as you will—and determine whether or no they are correctly his personal experiences. But merely because a man finds himself at variance with the world or men about him is no sign that he is misinterpreted his experiences or is wrong. The prophets were persecuted because they were prophets, but because they framed from the facts at hand conclusions that the Hebrews did not care to admit as tenable. Galileo got into trouble because Ptolemaists thought him crazy. The world was called flat until a dauntless soul declared it round. Luther would never have nailed the ninet-y-five theses to the door of the church at Wittenberg had he not been true to the truth as he saw it, and those men were, as are many men to-day, dead wrong in their beliefs as measured by the standards of the past.

The results attained in all departments of knowledge are the outcome of the personal experience of individuals. A scientific law may be the declaration by a single man of truth proven out of the records of his personal experience, unaided and unverified by the experience of any other man—not infrequently at first it is. But this much is sure, that no any law that has the assent of any society is based entirely upon the experiences of individual men who have perceived and been influenced by similar phenomena in their separate lives.

All the knowledge that we have and all the laws that we accept at second hand are, at bottom, founded upon the research and personal investigation and experience of some single man or some set of men. To say that we accept many truths at second hand in no way injures our argument. All that we receive upon the assertions of other men is so taken because we have faith in the validity of their conclusions as long the direct result of their personal experiences. Repetition is not always surprising or convincing as is the dictum of the first source. And the only value that re-statement has is gained from the personal knowledge out of which it springs. By virtue of the multiplicity of the demonstrations of one law we have to rest our mind on received truth upon the decisions of other men; but, in the providence of God, we may prove accepted truth by our own personal experiences. Hence we will in the investigation and the delineation of our own personal experiences.

No man, however, is entitled to affirm or to deny the value of a declared truth unless he has either met to the full the requirements of each condition or accepted the opinion of some original investigator who has fulfilled all incidental demands. Morally it would be for a man, untutored and unversed in the sciences, to set up his opinion, without deep and searching investigation, against the declarations of a Darwin, a Tyndall or a Wallace. And on the other hand how unmanly it would be for a convinced student, who has after arduous and painstaking effort, reached conclusions at variance with all the theory of all his masters before him, to flinch to state and to name by the name revealed to him by God.

If, in the realm of science, experience shall be held to be the test of value of opinion, how much more necessary will it not be in the sphere of the religious life. It is easy for the scoffer to mock at the joys and the comforts of the Christian life. There is no difficulty for the man who really wants to find men who, after half-hearted service and misinterpreted, misunderstood experience, pronounce the life within Jesus a fraud. But is the cry of the maligner of Christianity legitimate and well based? Has any man a right to disparage a system of living of which he has no experimental knowledge or of which his sole information is unscientific or fraudulent? Which shall be mightier, the testimony of the soul which having fulfilled the conditions is satisfied and sure, or the tale of woe of the charlatan who never met the measure?

But if it is needful to be rich with experience to deny the grace of the God blessed life, it is still more necessary to be saturated with a deep, Christly, spiritual, personal experience in order to convince others of its value and to enjoy what Beecher called "its privileges and prerogatives." The holy men of Israel knew the luxury of Jehovah and the glory of a life near to Him because they enjoyed and practiced experimental communion with Him. Jesus proclaimed the majesty of the Father and the loveliness of a God-inspired career because He dwelt within the presence of His King. Paul paints the manifold blessings of the Christian life because he was a worshipping Christ-man. The Samaritan woman received Jesus as the prophet for whom her heart longed because she had met Him face to face as had her brethren from the city believed on Christ since she repeated to them her own short, graphic story concerning the truth she had both heard and seen. There is no basis for faith founded on fact and on fact repeated but that is to say, upon personal experience.

All preaching and all testimony which strikes home to the heart is the theory of the experimental method. The first principle of a reaching talk is, to sum it up in a sentence, tell only the facts of life. It is all in the telling of the Gospel story and in the publication of the truths of the commands and the problems of to-day's life element of distinction and of such immense importance, who shall deny its fusionist necessity in order to the enjoyment and appropriation of the Gospel blessings by the individual.

The Christ life must be a live, a first-hand, personal experience or it is useless. You may take your food prepared or predigested as you will. You may take your knowledge of the scientific discipline your fill, but no man can know Christ or enjoy the rich and ever-satisfying communion within Him who does not live his life within Jesus for himself. Men may believe, but because we believe by saying; for we have heard Him ourselves and know that this is indeed the Christ, the Saviour of the world," said the men of Sychar. And this is as in the nature of the case it must be. No man of every nature who will enter or who has entered into the enjoyment of the "privileges and the prerogatives" of the Christian life. No other method of entrance is so satisfactory. No other testimony from the citizens of the eternal kingdom is so personal and convincing. No other knowledge is so certificating to the intellect. No other evidence is so soul inspiring. Without a vision of the Christ no life may witness worthily for Him. Without a personal experience we may lead the multitudes to Christ.

A Christian who is devoid of a personal experience with the divinity and the personality of Jesus Christ is a paradox. Strictly speaking there is no such thing as a Christian life apart from the immediate influence of the Lord Jesus. We might as well call a man a sinner and without the pale of the kingdom of God, as we have it in the economy of Jesus, as to call him a personal Christian. We speak of nations as nominally Christian because we do not wish to be unkind in our terminology. In reality a nation that is nominally Christian is usually a nation that bears no more resemblance to Christ, His plans, His teachings, His character than is expressed by the fact that for convenience's sake and for purposes of international differentiation, we so designate it.

The man who hopes to win men with a message to a life not born of a personal and direct inspiration from God Almighty is an unwise dreamer. He may have been able at some time in the dark ages of history to win men for Christ by hearsay testimony, but it cannot be done to-day. The world wants the message of the eye witness, the report of the man who has had personal fellowship with his own ears. Humanity desires no testimony of the scientific investigator, the man who has tested the truth and has found it real.

"We only believe—science—we-know." This is the gist of the test and the undeniable truth of the Iquosu Samaritan day. This is the test of faith. A vote of confidence to the Christians who can say it. Joy unspeakable to the sinning man who finds therein salvation for his soul.

Everyday Religion.

"I have so fixed the habit in my own mind," said Stonewall Jackson, "that I never raise a glass of water to my lips without asking God's blessing. I never seal a letter without putting a word of prayer under the seal. I never take a letter from the post without a brief sending of my thoughts Heavenward. I never change my classes in the section room without a minute's petition for the cadets who go out and those who come in."

A Suspended Ferry.

An electrically operated aerial ferry has been completed at Marseilles, France, and is now in operation as a ferry for passengers, freight and vehicles. It is sufficiently high to permit the free passage of all shipping. The car is suspended by steel cables suspended from a trolley running on rails on the cantilever.

The bridge is 895 feet long and 154 feet above the water. Height to top of towers, 284 feet. A winding railway for foot roads to the observation houses and foot passengers can cross the twelve-foot walk from one side to the other. Motor trucks and sheep pay one cent fare each; horses, mules, oxen and vehicles, ten cents each; automobiles, fifty cents.—Philadelphia Ledger.

NATURAL HISTORY.

Pa—Well, what now?"

Tommy—"Why doesn't a dog steer himself by wagging his tail like a fish?"—New York Sun.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR NOVEMBER 18.

Subject: Jesus Before Caiaphas, Matt. xxvi., 57-68—Golden Text, Isa. Iii., 3—Memory Verses, 67, 68 —Topic: Trial of Christ.

1. Jesus before the council (57, 58; 57. "They—led Him away." The band of soldiers led on by Judas (John 18: 3). "To the house of Caiaphas" (R. V.) In John 18: 13 we are told that He was taken to Annas first. It is supposed that Annas and Caiaphas occupied different apartment in the same palace. "The scribes," etc. Scribes, that is, rabbis learned in the literature of the Jewish law and elders, who were chosen from among the most influential of the laity; and chief priests (v. 59), that is, the heads of the twenty-four priestly classes. "Were assembled." Annas sent Jesus bound to Caiaphas (John 18: 24), and Caiaphas with all haste summoned the Sanhedrin, the highest Jewish council, some time between 2 and 4 o'clock on Friday morning, but this was irregular and informal, because it was contrary to their law to carry on the trial by night.

58. "Peter followed Him." Peter loved Jesus; he could not help but follow Him; he was anxious "to see the end"—to know what they did with his Lord. But, alas! Peter followed "afar off." This was the cause of his downfall. "And went in." John also went with Peter and it probable was John who succeeded in getting Peter admitted into the court (John 18: 15, 16). "Sat with the servants." This was another great mistake. If he had sat only by the side of John he would not have denied his Master, for John had no such temptation.

59. Jesus witnessed against (vs. 59-62). 59. "All the council." The great Sanhedrin, composed of seventy or seventy-two members, and was founded, it is supposed; by Moses (Num. 11: 16), and was continued from time after the days of our Lord on until 70 A. D. "Sought false witness." To have a criminal without a crime, a charge not sentence justifying of death without some satisfactory charge and thus they were obliged to search for witnesses.

60. "Found none." They had great difficulty in making up a case against Jesus. Out of the many false witnesses who came before the court it was impossible to find two who agreed (Mark 14: 56). "Came two." From Mark 14: 57-59 we see that the testimony of these witnesses did not agree in all points, and the conviction if agreed upon would not be sufficient for a death sentence. Falsehoods seldom agree; only the truth can be harmonious. "False witnesses." Their testimony was false because the facts were not correctly stated (see Mark 14: 58), and because Christ's words had been misquoted. This is still a very common way of injuring others. 62. "High priest—said." Their case had failed, and now the high priest arose and tried to force Jesus to criminate Himself. "Answerest Thou nothing." There was nothing to say. The witnesses had contradicted themselves. Give the enemy time and opportunity and he will destroy his own cause.

63. Jesus declares Himself to be the Christ (vs. 63, 64). 63. "Held His peace." Thus fulfilling the prophecy in Isa. 53: 7. Jesus knew they were determined to put Him to death and as a reply would have been useless. "I adjure Thee." The high priest was solemnly sworn to it. The difficulty of this question consisted in this: If He confessed that He was the Son of God, they stood ready to condemn Him for blasphemy; if He denied that He claimed to be such to condemn Him for being an impostor, and for defaming the people under pretense of being the Messiah.

64. "Thou hast said." A common form of expression for, "Yes, it is so." See Mark 14: 62. Christ His no disposition to remain silent when questioned concerning a truth for which He came into the world to shed His blood. "Right hand of power." (R. V.) In John 12: 13, 14. The prophet is describing Christ's coming into the presence of His Father to be invested with all power.

65. Jesus condemned and maltreated (vs. 65-68). 65. "Rent His clothes." An expression of violent grief (Gen. 37: 29, 34; Job 1: 20) and horror at what was considered to be blasphemous or impious. The law was violated by the Sanhedrin's crimes. When the charge of blasphemy is proved the judges rend their garments and do not sew them up again. "Blasphemy." They considered the blasphemy for Jesus to say that He was the Christ, Mark 14: 61, 62. "Witnesses." Their witnesses had proved a failure to them and they had no more to bring. Jesus was condemned on His own testimony.

66. "What think ye?" The high priest had urged the case against Him and now he puts it to vote. "Guilty of death." "Worthy of death." R. V. The punishment for blasphemy was death (Lev. 24: 16). The irregular court was adjourned.

67. "Spit in His face," etc. There is an interval before the regular session of the Sanhedrin could convene. During this time the judges delivered Jesus into the hands of the mob. To spat in His face as a mark of contempt. "Buffeted." Smote with their fists.

68. "Who—smote Thee." They had blindfolded Him (Mark 14: 65), that He might not see who struck Him. Philistines did with Samson. No less than five forms of beating are referred to by the evangelists in describing this scene.

A Strange Difference.

Three Frenchmen are seated round a table on the terrace at a well-known hotel on the Continent—not at a neighboring table there are three Englishmen sitting. The foreigners are talking wearily; the Englishmen cheerfully. Toward both tables there approaches a woman; the Frenchmen become at once cheerful, the Englishmen subdued! To the ordinary foreigner woman is a part of his life; to the ordinary Englishman a luxury. Is it possible that woman really has a more agreeable existence on the Continent—notwithstanding that she does not cause so much embarrassment to the male—than she has in England?—"Marmaduke," in the London Graphic.

A waterproof glue may be made from three parts of gum shellac and one part of India rubber, these being dissolved separately in ether under the influence of heat, and the two solutions mixed and kept for a time in a sealed bottle. Water, either hot or cold, and most acids and alkalies, will have no effect on the glue.

CHRISTIAN ENDEAVOR NOTES

NOVEMBER EIGHTEENTH.

How the Bible Concerns Intemperance; a Review of all Temperance Passages.—Hab. 2:5-19.

Whatever is of God, satisfies; strong drink, and all else of the devil, is only an ever-growing, ever-mocking desire.

Strong drink "spoils many nations," all nations; it strengthens not one of them.

The source of the drink evil is covetousness, because covetousness is the motive of the saloon.

Even if the saloon license fee exceeded the cost of the sin of intemperance, it would be blood money, and would bring no prosperity to a city.

If the drunkard is the devil's fool, the saloon-keeper is the Tempter himself.

Salome's indecent dance before the drunken court is an indication of how lust and strong drink have always gone hand in hand.

Of Christ's turning water into wine it has been well said that if men confined themselves to the wine made by Christ, no harm would be done. It is inconceivable that Christ would not condemn drunkenness.

As to Paul's prescription of wine to Timothy, we may well wait to drink wine till we have a fall to overthrow it, and are sure that we are Timothys.

In that same epistle Paul condemns wine-drinking plainly, when used as a beverage.

The sin of Noah, the drunkard, in the first book of the Bible, is an indication of the damning impetus that this curse has gained.

Drunkards forego heaven for the sake of a little hell.

A sufficient condemnation of drink is the concealment which it instinctively seeks.

Who would wish to die with a brain clouded by alcohol? But death may come at any time.

Intemperance is responsible for most of the poverty—poverty of spirit as well as of purse.

The devil is the father of lies, and the constant misrepresentation made by saloon-keepers about the origin of the institution they are defending.

EPWORTH LEAGUE LESSONS

SUNDAY, NOVEMBER 18.

Personal Evangelism.—Mark 1. 17. Daily Readings.

Not to ordained men only.—Rev. 22. 17.

If living for our own salvation alone we shall be lost.—Mark 8. 34-35.

Ashamed of him; ashamed of us.—Mark 8. 38.

Our natural service.—Isa. 2. 3.

To everyone who has need.—Luke 21. 21-23.

It requires understanding and will.—Rom. 10. 9-10.

Christianity is peculiarly a witnessing and preachiug religion. When a church ceases to witness for Christ it ceases new life in Jesus Christ, and multiplies its spiritual graveclothes in the sermon of necessity becomes a "sermonette," and is tucked into an obscure corner of the book of services behind the anthems and the antiphonal responses. Then the church has a grip on the vitalities of religion, and can no longer distinguish between the world spiritually, no matter what it may still be able to do esthetically or intellectually. The gospel itself is that every disciple shall be a witness.

The kingdom of heaven suffereth violence, and the violent take it by force. Those who lack the energy of goodness, and drop into a languid neutrality between the antagonist spiritual forces of the world, must serve the devil as slaves if they will not decide to serve God as freemen. It is a true word. The attitude of indifference toward the salvation of the world, as naturally as a thistle flower becomes a thistle seed, ripens soon into hostility toward the organization to do personal evangelistic work is an old horror at what was called not to do it with greater or less success, for "he who has been adopted has always salvation."

"The Spirit and the bride say "Come." "Come," is the watchword of His "witnesses." Their witnesses had proved a failure to them and they had no more to bring. Jesus was condemned on His own testimony.

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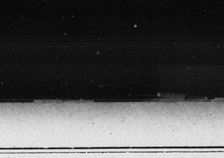

The Difference in Cows.

At the New Jersey station every cow in the herd was tested carefully, with records for a complete year. The result shows the great difference in cows fed on equal amounts of food. The best cow gave 8303 pounds of milk and the poorest cow only 4413 pounds. The best cow produced fat equal to 405 pounds of butter, and the poorest cow 202 pounds. Here is a statement which represents the value of milk that will interest all:

	At 1 cent per quart.	At 3 cents per qt.	Cost of feed.
Best cow	$83.03	$114.26	$92.34
Poorest cow	44.13	60.73	42.34
Average cow	69.16	86.50	42.34

What a margin between the best and the poorest! One paid a little profit, even with milk at two cents a quart; the other hardly paid for her food, to say nothing of other expenses. Here is a clear case of robber cow, and there are thousands like her.

Becs and Fruit.

The beekeepers of a certain fruit-growing section of California got into an altercation about pasturage for their bees, and as a result, beekeeping was abolished in that part of the State. During the next few years, the fruit crop fell off fully one-half. The question was investigated by the alarmed growers, and it was found that the shortage in the fruit crop coincident with the giving up of beekeeping—mainly false witness.

A great many, especially those who raise grapes, object to bees, claiming that they puncture the grapes and then extract the juice. Investigations have shown that the bees do not touch the grapes until after they have been punctured by some bird or insect and when they see the juice oozing out they naturally take advantage of the chance of turning this juice into honey.—New York Witness.

Some Convenient Hooks.

Where there is more or less hauling of bags of grain or other bulky articles on a farm it is well to have hooks attached to handles will be found exceedingly useful. Several hooks may be forged from a local blacksmith at small cost and any one of them will earn a dozen cents in labor saved in a single lesson. The illustration shows several of the hooks that will be found to be most useful. The hook shown at Figure 1 is the one familiar to city people, used as it is by truckmen who handle heavy bags and boxes. Figure 2 represents a longer hook made of iron with a sharp hook end and a short handle of wood; a piece of hardwood is fastened around the middle of the bar of iron. Such permits one to get a firm grip with the other hand. Figure 3 represents the double hook fastened to a handle of o, o, o. Figure 4 shows the details of construction of the latter. In a manner of flattening the ends of the bar of iron and fastening them about handle by rivets, if so desired. It indicates a stout wire run through wood and the ends of the wire bent and securely wrapped around rods to give strength and firmness to the fastening.—Orange Judd News.

Root Borers.

Squash bugs that pass the winter as adults remain in the field until about the end of July. They come upon the leaves are more abundant then than at any other time, early in the season. Consequently, when the adults becoming noticeable, freshly laid eggs not being so numerous. During August, however, the adults of the new generation become abundant and the pest begins to damage. Then is the time to look for squash bugs each year. When autumn frosts appear, some of the bugs are still immature, and congregate upon the unripe fruit, where they suck the juices, many thus being able to become adults during the mild autumn days. A white brownish egg case sealed beneath fallen leaves, stones, boards, etc., enables one to locate with certainty the warm days of spring, and fly to any squash plants that may be up, finding there food, as it seems evident, by the sense of smell. A number of bugs will congregate on a leaf and cause it to die, and this dead portion may vary from a prinrose gray to a shining brownish red. The bugs are generally present for work as soon as the young plants appear. Later on in the stage of growth of the squash plant the root borer and fungus appear. A sudden wilting and drooping of the leaves characterizes the attack of the root borer, which is believed to be the larva of the striped beetle. The plant may be-thrifty in the morning and dead at night. It is also attacked by fungus the leaves begin to dry up at the margins, the plant turns a dark green, dried-up blotches appear on the leaves and the plant dies without wilting. Many remedies have been resorted to. The squash bug, like hearty all insects, is attacked by parasitic flies. The squash bug recrutes an odor which repels toads to a certain extent, hence the toad will consume them only when very hungry. The bug is also subject to some fungus disease, which has not been identified, but it has not been very seriously damaged through such source.

Carting of Baled Hay.

So much baled hay is now carried, even in farming districts, that some device for fastening it to the wagon so it will not shift will be welcomed. Farmers who are obliged to cart baled hay over rough roads often feel as if their load had been greased, it slips around so. Have two pieces of wood, one or iron, sharpened at both ends, and after putting on one layer of the baled hay take a stout rope and tie one of the sharpened stakes into it so that it may be pressed down into the hay, leaving the other sharpened point sticking up, on which the next layer of hay will rest. A few ropes and a few sharpened stakes (have the stakes about eighteen inches long) will secure a heavy load of baled hay so that it can not possibly slip, no matter how much it is jolted. The illustration gives the plan so plainly that one can catch the idea.—Indianapolis News.

Feeding Silage to Sheep.

Some sheep-growers are enthusiastic in their praises of corn silage as a food for sheep; on the other hand, a large number do not think so well of it. All those who have tried it have agreed with the statement that the wisdom of feeding a moderate quantity to the flock when the silage has been properly cured. On the other hand, quite a number have found trouble from feeding it in large quantities. On the whole, it is found to be considered as satisfactory food for sheep as that of roots since none especially when there is much corn in the silage it has a tendency to produce a bound condition of the system, which with breeding ewes is not desirable.

It is well, perhaps, to feed corn silage to a breeding flock once a day, and to feed as much as the sheep should be to give them clover hay or alfalfa at least once a day in order to produce a proper balance in the ration. In cold weather it is probably wiser to feed the silage at noon each morning or they may be compelled to such weather for only a few minutes, the temperature as cool as it may be found in the sheep sheds, it will freeze more or less, or if it does not thaw out completely, and for this reason it is better to feed it in the middle of the day in cold weather or at times when the temperature is usually many degrees warmer than in the morning or evening.

Sheep do not consume so fed more than two to four pounds of silage per head per day. Sheep, too, are farmers who grow winter lambs feed as much as that twice a day, more especially after the lambs have been born. A great advantage of silage as a food for sheep consists in its succulence, which is a very important food that may be fed to them, and when properly cured it should be no fear of hurtful results from feeding silage well made.

Filling the Silo.

Ensilage in order to keep well must be free from water. It is well, therefore, to let it get cut and shocked a few days beforehand. Dry fodder cut and shocked in the field and loed if water is added to it to make moisture enough to start the fermentation. Sometimes half dried corn will make quite good ensilage without any water. The stalks usually contain enough juice in the large stage for the corn to cure itself, so that an addition of water would tend to acidity. The finer the corn is cut the better it will pack, and it is desirable to have it pack as closely as possible, as it is carried in from the cutter by treading. It should be tread, not only at the sides, but in the middle, for much more fodder can thus be got into the silo. The object is to get as much silage in as solid as possible so as to exclude the air. The best conditions of it, including absence of moisture, depends on this solid packing. Formerly it was customary to sprinkle salt over the silage, as it was packed down, but this is now known to be unnecessary, and is objectionable. Far more preferable it is to have two men in the silo as it is filled to see that the ensilage is spread evenly and that the work is done well. The silo is square the corners should certainly be well tramped. When the crop of silo has been filled to the lowest door have opened, cut the other hand, quite a number have found trouble from feeding it in large quantities. On the whole, it is found to be considered as satisfactory food for sheep as that of roots since none especially when there is much corn in the silage it has a tendency to produce a bound condition of the system, which with breeding ewes is not desirable.

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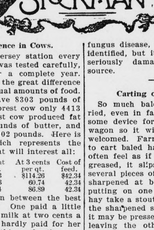
COUGHS & COLDS ARE COMMON IN NOVEMBER



PE-RU-NA FOR CATARRH OF THE HEAD, THROAT LUNGS, STOMACH KIDNEYS, BLADDER AND PELVIC ORGANS

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ohnson's
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hids, croups and all throat troubles.
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JOHNSON & CO., Boston, Mass.

HICKS' CAPUDINE CURES ALL ACHES
And Nervousness
Sold by Druggists the World Over

College Girls' Excuses.

Here are the days when the average girl is "not feeling at all well" constantly at her books." Then she draws the line now and then when she has to go to the dentist's, or she asked permission to go riding one afternoon with a man in a carriage. "Can't, you're engaged to him?" we say in a reverie to Tom.

"No, no," she replied very timidly, as if afraid of being scolded by that aspect of the question, "but I promised my mamma and added: "But maybe if allow me to go riding I will when I return."

Mary's mamma sorrows would we ceased watering them.

Faith puts its feet on the rock of ages. Confession to revelation.

A man's sociological theories depend on his social status.

It may be that trouble is only a heavy hammer to make your crown a bright one.

If you would do great things must learn to be deaf to criticism.

If it does you no good it does no dime, it will pay to try the golden rule.

The people who hurt no one never find the ones that are hurt at hand.

The doctrinal nots that are set in crack often have behind them dust inside.

You cannot measure a man's success to God by the closing of his disposition.

It is good to get near to God's heart, but it is better to get into the heart of human nature.—Horn.

School For Signalers.

It is not generally known that the British Admiralty has a school at Paddington where servants in the employ of the Great Western Railway train their themselves in the art of signalling. The model box is precisely like the one in use nearby the platforms, and consists of a double-line track, with a set of signals complete, built on a very solid foundation. The signals are worked by levers and in breadth. The system is the same as that of a set of small levers, exactly similar in their several positions to those in the signal cabin—twenty-four levers in all, they were in the centre of the model. The model junction is arranged in every detail as for the "ing points, etc.—London Answers.

The Dread of Rides.

The man of $10 a week had just been rejected. He pleaded to have the case reconsidered.

"No, George," said the president, "I have read that all men of gin on $10 a week or less have been condemned unworthy to be of a millionaire. Some of with about $20,000 a year catch me. though." he thoughtfully.—Portland Oregonian.

NEW YORK DAY BY DAY.

Some of the Things Done Daily in the Metropolis

"Hold Them Off."

Alderman Max Griffenhagen was reading in his home yesterday when his telephone bell rang vigorously.

"Hello, who is this?" he asked.

"Dr. Harris," a voice answered.

"What is it, Doctor?" the Alderman asked, for he is a member of Temple Israel, of which Rev. Morris H. Harris is rabbi.

"Why, your son Benjamin is here with a young woman, and he wants me to marry him," was the answer. "Is it all right?"

"Who's the young woman?" Mr. Griffenhagen demanded.

"Why, a Miss Kassel, I think she said, and a very sweet girl she is," the rabbi explained.

"Kassel? Oh, yes! oh, yes!" the Alderman said. "But, good gracious! Why, they've only known one another since last Sunday!"

"Well, what do you say?" Dr. Harris asked, with some impatience. "I'll have to make up my mind one way or the other in the next few minutes."

"Then you'll have to hold them off. Hold them off at any cost," the Alderman said. "Mr. Kassel may have something to say about this, too. They may not have such a thing to say about it, too."

"Then I understand," the Alderman said later, "and with our consent."

Safe Fell Over, Thief Flies.

Mrs. Sarah Weinberg, 60 years old, was alone in her apartment when two men grabbed her and dragged her into the kitchen. One man gagged Mrs. Weinberg with a handkerchief, while his companion bound her hands and feet. They carried her into an adjoining room. A small safe stood there and jewelry and silverware worth $1,000, found in the safe, were piled on the floor. The burglars rolled it to the centre of the floor, took from the safe a safe-blower's outfit, consisting of, drills and jimmies, and were making ready to open it when as accident happened that upset their plans. In getting the safe to a position to open it the burglars have forgotten which to work they toppled it over on the floor with such force that the three millings cast from a safe-cracker in the apartments of Mrs. Sadie Muskowitz, 1,000 feet away. Mrs. Muskowitz and Mrs. Sarah Auerbach rushed upstairs and, in search of the trouble, and were confronted by the two men, who, alarmed at the racket the safe made, lost their nerve and got away.

Mile-a-Minute Auto Chase.

Edward Bayllis, who says he is a resident of Boston, led two detectives a merry chase. Bayllis was accused by M. J. Wolfe, a dealer in automobiles, of stealing an automobile valued at $1000. On Tuesday, accompanied by another man, Bayllis called at a machine shop in Jersey City and tendered in payment a check for $1,000 drawn on the "Park National Bank of Florida," and signed the name "Wm. R. Grant." Wolfe, who learned that no such bank existed and that the signature was a forgery. When Bayllis appeared at another garage, Wolfe, with two detectives, went after him in an automobile. Bayllis jumped into a machine and whizzed away at a mile-a-minute pace to Coney Island, where the police arrested him after an exciting chase and fight.

Boy And Girl Anarchist

It was a youthful band of alleged Anarchists that was lined up in the Yorkville Police Court as a result of a meeting in the Labor Temple on Tuesday night on Manhattan Lyceum on East Fourth Street. There were five girls and twelve boys, a woman, on whose face were signs of the struggle, was found in the meeting room. Emma Goldman. One of the girls was under 14 years old. The others were under 18. They laughed and chatted as though they were out in the park. The five boys in the dock peered as though they likea the proceedings. Magistrate Corrigan discharged the prisoners in $1000 bail each.

Mrs. Sage Doubles Salaries.

The employes in the office of the late Russell Sage have received, in addition to their regular weekly salary from the estate, checks from Mrs. Sage for a special amount, which practically doubles their salaries. Five men are recipients, one being R. C. Osborn. Mrs. Sage designed the increased pay to be a reward for long and faithful service on the part of her husband's employes.

Fifty Cents A Week And Blackberries

A decree divorcing Mrs. Ida M. Ludlow of Jersey City from George M. Ludlow of Manhattan has been signed by Chancellor William J. Magie. Mrs. Ludlow had urged haste, as she said she wished to marry again. She made a runaway match with Ludlow in 1898, when she was 16 years old. For seven years, she testified, they lived on 50 cents a week and blackberries, which she picked near her mother's home.

Tiny Wound Kills Man.

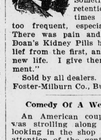
Joseph Marello, an Italian clerk who lived at 32 Bayard Street, died on the operating table in Hudson Street Hospital four minutes after he had been brought in by an ambulance from 116 Mulberry Street. The only wound on his body was one which appeared to be a pin prick in his right breast. But the prick was made by a long, thin needle, and the wound reached a vital spot. Morello was stabbed in a fight.

Sold Clothes Off His Baby.

It was not enough for Robert Stokes in the Manhattan Avenue Police Court, where he was arraigned on a charge of abandonment, that he pawn his baby's clothes and sold them to get money to buy cigarettes. Stokes' wife offered a handful of pawn tickets representing clothing and bedding in evidence. "He has made us poor," she said, "by his excessive use of cigarettes." Stokes had nothing to say, and was held in $200 bail for a hearing.

A PUBLIC DUTY.

Montpelier, O., Man Feels Compelled to Tell His Experience.



Joseph Wilgus, Montpelier, O., says: "I feel it my duty to tell others about Doan's Kidney Pills. Exposure and driving brought Lidney trouble on me, and I suffered much from irregular passages of the kidney secretions. Sometimes there was retention and at other times passages were too frequent, especially at night. The kidneys were weak and irritated. Doan's Kidney Pills brought me relief from the first, and soon infused new life. I give them my endorsement."

Sold by all dealers. 50 cents a box. Foster-Milburn Co., Buffalo, N. Y.

Comedy Of A Wedding Gift.

An American couple in London was strolling along Oxford Street looking in the shop windows. The attention of the gentleman was attracted by a handsome set of silver teaspoons, two dozen in number, displayed in an open case. Some portion of the set was in a different pattern, elaborately hand-carved and of elegant design.

"Those are Tiffany spoons," the gentleman said to the lady.

"Why should they have Tiffany spoons for sale over here?" she asked, incredulously.

"I don't know, but they are. I know because I bought a set like them myself. Let's go in and look at them."

The salesman admitted readily enough that they were Tiffany spoons and indeed they bore the well-known hall mark.

"And what is the price of them?" the gentleman asked.

"Three shillings the piece."

"How can you possible sell them for that price? I bought a set like that looked much like these and I paid £5 apiece for them," the American frankly, not being especially on the lookout for bargains at hand.

"Well, you see, the way of it is this. A customer of ours has just been set given to her for a wedding present some time ago and as she did not need them, so she prevailed on us to take them in exchange for some of our own goods."

And you will sell them to me for three shillings each?"

"Yes, sir."

"I will take them."

The purchase was completed and the American departed, well pleased at his lighted with the bargain. When they were well outside the shop the gentleman said:

"Constance, that is the identical set I bought in Boston. I gave them to Cousin Mary for a wedding present and this is what she did with them. I don't like to pay for them twice, but here are a bargain at three shillings, and I shall have more than my money's worth of revenge by inviting Mary to dinner as soon as we get home."—New York Press.

Duck With Gold In Craw.

Gold in the craw of a wild duck killed on the Klondike flats Friday is the latest sensation. The duck was killed by Jack Lee while on his way from the north fork of the Klondike. Colonel Williams, of the Cosmanza Basin dredge, bought the duck from a number of others. On opening the craw the Colonel was surprised to find 12 gold colors there.

Where the duck got the gold is a question. It is known there is gold on the Klondike flats, but there probably not so plentiful in any one place that it was to permit a duck to pan 12 colors with one crop full of sand.

The duck is a widgeon. It doubtless was on its way south with other birds of passage when killed by the vast North. It appears, that duck shooting will be a favorite sport and would be a halcyon spot for the eager prospector.—Dawson Daily News.

"Kill Soldiers With Club."

The war in which the Utes plundered and evaded the troops the other day was not the first in which they worst his cunning, and recalls an incident of Sheridan's campaign. When he old warrior was on the plains he was one day accosted by a young officer, who begged the gift of some worn-out guns. "What!" said Sheridan. "You want me to give you guns for you to shoot my soldiers with? I guess not!" "Why, then," reply. "Injun no hurt soldier with gun. Want you to kill buffalo, kill soldier with club!" Yet in the long run Uncle Sam's boys are too much for his, military pain, curses wind color, 25c a bottle

Fools never know when to stop talking. But wise men always know when not to begin.

WISDOM IN TABLOID DOSES.

A man's conscience tells him what sinners his friends are.

In the pursuit of wealth, wealth generally manages to get its second wind.

The best way to console a widow is to tell her how well she looks in black.

A man tries to live up to his ideals. A woman tries to live up to her photographs.

Only a few of us can have our faces on banknotes. Most of us would prefer to have our hands on them anyway.

Those who act upon the theory that it is more blessed to give than to receive are often forced to go into the hands of a receiver.

Papa Was Wise.

Pretty Daughter—But I'm sure you misjudge Reginald, papa. He is very ambitious.